

THE
SABBATH SCHOOL REPOSITORY,
AND
Teacher's Assistant.

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"SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT."  
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No. 9.

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VOL. I.

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THE HISTORY OF JOSEPH.

(Continued from page 173.)

DIALOGUE III.—JACOB AND JUDAH.

JACOB.

JUDAH ! this car ascend along with me ;  
I would, my son, converse alone with thee ;  
Thy skill can Pharaoh's horses safely guide,  
While I repose in silence by thy side,  
And hear thee frankly all the truth relate ;—  
How came my Joseph to this present state ?  
Disasters numberless my life has known,  
Yet all along has God his goodness shewn.  
I took improper means to gain that prize,  
By imposition, and by downright lies,  
Which he had intimated his design  
To give, and needed not these schemes of mine  
Thus to secure : the fault was most my own,  
Who could not leave my cause with him alone.  
My parents were not faultless, now I see ;  
To Esau one was partial, one to me.  
Had we to heav'n's high will been more resign'd,  
No sorrow with the blessing had been join'd :  
Self-will and unbelief will always bring,  
If not a curse, a sore tormenting sting.  
But since I slept at Bethel all alone,  
The ground my couch, my only pillow stone,  
And saw, in that blest vision of the night,

VOL. I.]

How God can earth and heav'n itself unite,  
My views are vastly alter'd, and my aim  
Has been to glorify Jehovah's name.  
Him have I serv'd, imperfectly at best,  
Yet in his love my soul has found its rest.  
He said, as at the ladder's top he stood,  
'I will deal well with thee, and do thee good.'  
My heart to him was drawn, while there I slept,  
And to this day his promise he has kept.  
Many my trials and my griefs have been,  
But I, in all, his faithfulness have seen ;  
Wherein I fancied all things going wrong,  
I've found a subject for the loudest song.  
This last occurrence turn'd to joy my grief,  
And has for ever silenc'd unbelief ;  
Not only sav'd from famine me and mine,  
But will, I trust, through influence divine,  
Bring all my sons to penitence sincere,  
And teach them great Jehovah to revere.  
Ev'n Simeon, who, I knew above the rest,  
Unhallow'd passions foster'd in his breast,  
By Joseph's salutary rigour taught,  
Seems to a better disposition brought ;  
Reuben's impetuous and unstable mind  
Now appears more to piety inclin'd ;  
And thou, my son, whom all thy brethren praise,  
The best support of my declining days,  
Tho' once you call'd th' Adullamite your friend,  
Whose counsels to no good I fear'd would tend,  
Yet since entangled in that fatal snare,  
You found how sin and shame connected are ;  
In secret often I rejoic'd to see  
The symptoms of thy genuine piety ;  
And from thy stock, by that impure embrace,  
Shall spring the Saviour of our sinful race.

But now, my son, from thee I wish to know  
Exactly, this mysterious tale of woe :  
How was thy brother down to Egypt sent ?  
Relate particulars of this event ;  
Thy brethren's guilt the hist'ry may make known,  
And not, perhaps, exclusive of thine own :

I now can bear, my son, to hear the whole,  
Which chiefly must cause wonder in my soul  
At wisdom infinite, which can, and will  
Make human wickedness its schemes fulfil :  
Thus men subserve the purpose they withstood,  
They intend evil, God produces good :  
No less their guilt ; but well may we adore  
Omnipotence and boundless grace the more.

## JUDAH.

Much honour'd Father, what your sayings mean  
Was never more conspicuously seen  
Than in the eventful tale I have to tell,  
Which shews the skill of heaven, and craft of hell  
'Tis with the deepest shame to thee I own  
My heinous guilt, though 'twas not mine alone.  
Fond as you were of Rachel's first-born son,  
You know you chid him once, when he begun  
To us his nightly visions to relate,  
Plainly portending his exalted state,  
Which caus'd our envy and malicious hate ;  
Your love to him seem'd partial then, tho' now  
It's just foundation freely we allow ;  
Bilhah and Zilpah's sons were with him oft,  
And at his sanctify'd demeanour scoff'd ;  
Who much exasperated were, that he  
Their ill-report should sometimes bear to thee ;  
Simeon and Levi too, with great disdain,  
Thought of his dreams, and call'd them proud and vain.  
Thus, the worst passions of our fallen frame,  
Satanic influence fann'd into a flame.  
Blameless his conduct, and his temper kind,  
A peaceful answer he could seldom find.  
At length, (my father recollects the day,)  
You thought that then our flocks at Shechem lay,  
Thither from Hebron's vale was Joseph sent,  
And readily, at your desire, he went ;  
'Through all the field for us he sought in vain,  
For we to Dothan had remov'd our train ;  
There a man found him, searching for our fold,  
Who our removal and our station told.



Obedient to thy word, and kind to them  
 Whose consciences their conduct now condemn,  
 With cheerful steps he follow'd all the way,  
 And found us near the middle of the day;  
 Him, at a distance, when his brethren spied,  
 'Behold! this dreamer comes,' with scorn they cried;  
 'Behold! your Lord,' another prompt replied.  
 'No Lord of mine!' said Simeon, 'that I vow;  
 No son of Leah shall to Joseph bow.'—  
 'Nor son of Zilpah!—' No, nor Bilhah's son!  
 Thus all exclaim'd, and thus the plot begun.  
 'From ev'ry prying eye thus far away,  
 Here let us this aspiring dreamer slay;  
 'Thrown in some pit, his corpse conceal'd shall lie,  
 Never discover'd by a mortal eye;  
 While to his doating father we can say,  
 He was devoured by some beast of prey.  
 Thus shall we see the issue of his dreams,  
 Lord of us all though now himself he deems.'

The awful tale I shudder to relate:  
 Though Reuben then alone oppos'd his fate,  
 Thy just displeasure he incurr'd before,  
 Yet but for him had Joseph been no more:  
 Strong are his passions, fickle is his mind,  
 But he to pity then was most inclin'd;  
 'Shed not his blood,' he cried, 'nor on him lay  
 Your cruel hands, thus in the face of day.  
 Here in this wilderness a pit is found,  
 There cast him in, and hide him under ground;  
 Should any find him at a future time,  
 'Twill seem an accident, and not a crime.'  
 His farther aim we did not then suspect,  
 Which afterwards appear'd, by the effect  
 Its disappointment caus'd: which made it plain  
 He meant to bring him safely home again.

Meanwhile the youthful victim now drew near,  
 Whose smiling looks soon chang'd to pallid fear;  
 His angry brethren all around him throng;  
 Stripp'd of his broider'd coat, and dragg'd along,  
 He soon was hurried to the lonely pit,  
 To which his trembling body we commit.

My mind felt some remorse ; but, while we join  
Beneath a distant tree, to sit and dine,  
I view far off a cloud of dust, and spy  
A caravan of Ishmaelites draw nigh ;  
As they approach'd, I found their camels bore  
Of spices, balm and myrrh an ample store,  
Trav'ling tow'ards Egypt ; my relenting breast  
Compunction felt ; I thus my thoughts exprest :  
'Brethren ! 'tis pity such revenge to take,  
Spare Joseph ! Spare him for our father's sake :  
What profit shall we gain, if he should lie,  
Till, in this pit, he shall with hunger die ?  
As well might we imbue our hands in blood,  
As leave him here to die for want of food.  
Resentment let us labour to restrain,  
Think how heav'n's wrath pursu'd unhappy Cain ;  
By selling him we shall some gain secure,  
And disappointment equally ensure  
To his ambitious projects, if we dread  
He ever can aspire to be our head.'

Reuben was absent, all the rest began  
At once to give their assent to the plan.  
We drew him from the pit, in anxious doubt  
With what intent it was we took him out ;  
The merchants soon came up, and freely gave  
Two silverlings to each for such a slave ;  
Healthy, and strong, and fair the youth appears,  
Though full of agony, and drown'd in tears ;  
To us for mercy he applied in vain,  
Pleading his father's heart would break with pain ;  
But farther pity no one there would shew :  
'No, dreamer, you must go to Egypt ;—Go !  
There you may view sun, moon, and stars bow down.  
And we perhaps may see you wear a crown ;  
When we come down your eminence to greet,  
We doubtless shall fall prostrate at your feet ;  
Before your sheaf our sheaves shall bow their head,  
On you dependant for a piece of bread.'  
So we unthinking scoff'd, and little knew  
God had decreed to make our sayings true.  
The caravan was now got out of sight ;

Reuben returns in haste and sad affright,  
 His garments rent, his looks were full of woe—  
 ‘The lad is not, and I, where shall I go ?  
 I hope’d my father’s favour to regain,  
 But all my efforts, all my hopes are vain !’  
 Dan answered keenly, ‘Yes, you’re much distress’d,  
 Our father’s eldest son, but not his best ;  
 Your baser passions you could not restrain,  
 Though you could bow to let young Joseph reign ;  
 Jacob’s distress to witness now you dread,  
 Why not afraid then to invade his bed ?  
 When to reflect on us you thus begin,  
 Think how you drew my mother into sin.’

Reuben appear’d this sharp reproof to feel,  
 As if an adder bit him by the heel.  
 Shame and resentment struggled in his breast,  
 But thus the rising contest I suppress’d :  
 ‘Joseph is safe from death, and we from fear  
 That over us he e’er should domineer ;  
 During your absence has the youth been sold,  
 And twenty pieces as the price we hold ;  
 Two come to each man’s share : ’twere surely worse  
 To bring upon ourselves the murd’rer’s curse.  
 To Egypt he is gone ; and, if sincere  
 His piety, God will be with him there.  
 Let us not quarrel with each other now,  
 But rather think upon some method, how  
 We from our father may the fact conceal ;  
 Partial I thought him, yet for him I feel.’

‘I have no doubt that Joseph is sincere ;  
 Had I but learnt as young the Lord to fear,  
 Never should I have done my father wrong,  
 Nor felt the sting of Dan’s envenom’d tongue.’  
 (So Reuben spoke, nor would the silver take,  
 Rejected with disdain for Joseph’s sake ;  
 Then added,) ‘Strongly I forbode that you  
 This day’s achievement will severely rue.  
 If youthful vanity the source you deem,  
 What men would thus resent an idle dream ?  
 But if from heav’n was this prediction sent,  
 In vain you strive to frustrate the event :



The step now taken may upon your head  
Draw down the consequence you so much dread.'

'Had I that fear,' said Simeon, 'show'rs of stones  
Had fill'd the pit, and broken all his bones ;  
There our young master should his tomb have found,  
And never more appear'd above the ground.'

'Victor of Shechem ! thou art still the same ;  
Reuben rejoin'd, 'exalted be thy fame !  
Disabled men so boldly to destroy,  
And stone to death a poor defenceless boy !'

And now had Satan farther triumphs gain'd,  
Scarcely a son of Jacob had remain'd,  
But by each other's hand all ten had died,  
Such furious passions reign'd on either side :  
With Reuben some took part, with Simeon some,  
And from hard words to blows had surely come ;  
But from a cloud, which swift behind us rose,  
The sudden rain in ceaseless torrents flows ;  
Never such thund'rings in my life I knew,  
And all around us livid lightnings flew ;  
Simeon and Levi trembled at the sound,  
And all were in the deluge almost drown'd ;  
Our shepherd's hut was levelled with the ground,  
Ev'ry stake snapp'd, the palm-leaves driven away,  
Which thatch'd its roof, just like the lightest hay.  
Drench'd and astounded, our own lives to save,  
We fled for shelter to a distant cave ;  
Yet there each trembled, and was fill'd with dread,  
Lest heaven should shake the rock upon his head.  
We left the scatter'd flock to take their fate,  
But gladly find at length the storm abate.  
Ere the dispute could recommence, I try  
All to persuade to lay resentment by ;—  
'Discord alas ! has borne too great a sway,  
Let no contention be revived to day ;  
Our father must endure sufficient woe,  
What may await us, future time will show ;  
It is too late our brother to recal,  
We cannot guess what ills may him befall,  
Nor what his future destiny may be ;  
This we must leave :—but let us all agree

To bury past contentions, and now come  
To think what tidings we must carry home ;  
For any one to tell the awful truth ;  
Could neither serve our father, nor the youth.'

' Well then,' said Naphtali ' This I propose,  
Let no one dare the secret to disclose ;  
We need not own that we have Joseph seen,  
But say, we found a coat upon the green  
Resembling his ; it is already torn,  
Dirty, and wet ; and we may seem to mourn,  
Lest some wild beast our brother has devour'd  
By whom his youthful strength was overpower'd ;  
Farther to make the supposition good,  
Kill a young kid, and dip it in the blood.'

This counsel all approv'd :—you know the rest  
But surely when we saw thee so distress,  
Knowing at once the garment of your son,  
Groaning and weeping, like a man undone,  
The heart of none, though hard as stone or steel,  
Could all your agony forbear to feel.  
We and our wives endeavour'd to console  
The overwhelming sorrows of your soul,  
But all our consolation you refus'd  
And then the most desponding language use'd ;  
Expecting nothing better in the end,  
Than to the grave with sorrow to descend.  
But see, dear father what your God has wrought !  
To what an issue are your trials brought !  
The cloud which o'er you hung for twenty years,  
Circled with heav'nly beauty now appears.

Your grief at first affected much my mind,  
But worldly care and carnal love combin'd  
(Hirah's acquaintance, Shuan's fond embrace)  
The salutary feelings to efface.  
But when my sons so prematurely died,  
And my own folly mortified my pride,  
At length I learnt the sinfulness of sin,  
Which all the mis'ries of the world brought in  
I view my former life with deepest shame,  
And sue for pardon in Messiah's name ;  
That promised seed our children shall behold,



To Abra'm, Isaac, and yourself foretold.  
And now, I trust these late events shall be  
The means of good to all that sprang from thee :  
Save, not alone from famine and from want,  
But cause them, from their inmost souls, to pant  
For that salvation from eternal woe,  
Which sov'reign mercy will on man bestow.  
All means are vain, if influence divine  
Change not the heart, as it has changed mine,  
But God in general uses means to bring  
Sinners to trust beneath his sheltering wing ;  
And never were, since first the world began,  
The power of God, the impotence of man  
His counsels to oppose, more clearly seen,  
Than in our hist'ry they have lately been ;  
That selfish passions all to mis'ry tend ;  
Sin surely will be bitter in the end ;  
God will abase the proud, the humble raise,  
And make the wrath of man subserve his praise ;  
These truths should God impress on every heart,  
And all your children to himself convert,  
Fill them with penitence and faith sincere,  
All of them teach their father's God to fear ;  
How will those things, which long your mind distress'd,  
Fill with unutterable joy your breast.

## JACOB.

My heart is fill'd with joy, my mouth with praise,  
To him that led and fed me all my days.  
When I from Padam-aram first return'd,  
Still Esau's breast with fierce resentment burn'd ;  
I with a present sought to calm his mind,  
But he my offer at the first declined ;  
' Keep what thou hast, for I have much,' he cried,  
' Take it, for I have all,' I then replied.  
My former words I now to mind recal,  
Since God is mine, I certainly have all.

# A LETTER TO THE CHILDREN OF ——— SUNDAY SCHOOL, FROM A LATE TEACHER THERE.

MY VERY DEAR CHILDREN,

Accept this letter as a proof of my affection : for I would not have been at the trouble of writing it, if I did not love you. It is now nearly two months since we parted ; but you have not been forgotten by me. A recollection of the pleasant hours I spent among you, has often made me wish to be with you once more ; but since it is God's blessed will that we should be separated, the language of our hearts, I hope, is, "O Lord ! not my will, but thine be done." Often too, have I pleaded with God for you in my prayers ; and I trust those prayers shall not be in vain ; and that the blessed Jesus, who suffered little children to come unto Him, will take each of you in the arms of his mercy, and bless you now and for ever.

You are ready, perhaps, my dear children, to ask, 'What is this letter come to us for ?' Why, I confess, I have no pretty stories to relate, nor any thing new to tell you. The most entertaining stories I have ever seen, are in the Old and New Testaments, called the Bible ; and the best news I have ever heard is this, "That Christ Jesus came into the world to save sinners, of whom I am chief." This good news, or Gospel, is in the Bible too, and I hope those little girls and boys now learning to read, will be very diligent, that they may read for themselves all the pretty stories to which I refer. I hope also, that those who *can* read their Bibles *will* do so, every day of their lives ; not in a careless manner, as something that they think *must* be done, but as a pleasure and delight ; and always with earnest prayer for the help of God's Holy Spirit, to teach them the meaning of what they read, and to fix it in their hearts ; that it may be like seed sown in good ground, bringing forth fruit unto everlasting life.

Though, as I said, I have no stories to tell you, I have learnt one simple but pleasing fact, since I came here, which I wish you to know. In a little retired village, a few miles from this place, where there appear to be scarcely twenty scattered cottages, a school is opened every Sunday for about

thirty children, who are taught to read the Holy Bible, and learn by heart catechisms, collects, hymns, and portions of Scripture. Most of the children in this school are very young; and on the Sunday I was there, one little child (I think a boy) only twelve years of age, repeated from the New Testament *thirty* verses, besides his collect and a hymn; all which he learned the week before, though at work the whole of every day, so as to have no leisure time but in the evenings. *Twenty* verses of Scripture were likewise correctly repeated by a little girl, not more than *seven* years old. When I heard of this diligence and attention to the wishes of their teachers, on the part of these little children, I could not help thinking that I knew another school, in which were boys of more than twelve years old, who would scarcely learn *ten* verses of Scripture from one Sabbath to another, though I know they had quite as much leisure as the young ones just mentioned. I say not this to reproach you, my dear children, but to make you ashamed of having been so careless, and to stir you up to diligence. At the same time I am happy to remember that in *your* school there are several girls and boys who do shew considerable diligence, especially in committing to memory certain portions of Scripture. May those Scriptures be a lamp unto their feet, and a light unto their paths. Do you in this respect copy their example;—"Go and do thou likewise." I have written the longer on this point, because a knowledge of the Scriptures is of the greatest importance. Jesus is often pleased to convert the hearts of children, and to save their souls, by means of his blessed word. Oh then! search and learn the Scriptures, and pray earnestly for the teaching of the Holy Ghost, that it may be said of every one of you, as it was said of young Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Let the words of the hymn express your wish and prayer on this subject:—

O may these heavenly pages be  
Our ever dear delight;  
And still new beauties may we see,  
With still increasing light.



Divine Instructor! Gracious Lord!

Be thou for ever near;  
Teach us to love thy sacred word,  
And find our Saviour there!

Children! do you pray? Prayer and reading the Scriptures should always go together. It would be presumption to expect a blessing on either of them while the other is neglected. You must pray for understanding in what you read; and read that you may learn to pray. Now don't your consciences tell most of you, that you have never yet truly prayed? Don't your consciences tell many of you, that you arise in the morning, and lie down at night, without using even the *words* of prayer? Ah! indeed I tremble for the eternal safety of that poor lost child who is living without prayer, and therefore without God in the world. You no doubt acknowledge that you ought to pray, because you know it is a duty commanded in the Bible; but you say, or at least think, that prayer is very dull and tiresome. If by prayer you mean the mere reading or repeating a certain form of words, every morning and evening, without having the mind and heart at all engaged, I allow this to be very dull and tiresome; but I do not allow this to be prayer. I know from my own feelings when a child, that no pleasure can be experienced in such an exercise as this; and it is no wonder, when this is all that children know of prayer, that they dislike and neglect it. But the vain and careless repetition of the words of prayer is no more prayer itself, than the bending of the body in the act of kneeling. Prayer is the earnest and longing desire of the soul for things which it wants, and which God only can give. Prayer like this is not a weariness but a delight; and if ever you, my dear children, are brought (as I hope you may be) to know the wants of your own souls, and to seek for spiritual blessings, (which is what the Bible means by "hungering and thirsting after righteousness,") then you will find a happiness in prayer to which you are strangers, only because you are strangers to prayer itself. If a child finds pleasure in asking an earthly parent for what he wants, and the parent is ready to grant all his proper requests, how much greater pleasure does a child of God find in prayer, and how much more will his heavenly

Father delight to give him all things that are needful for him ! But we cannot give you a heart to delight in prayer ; this is the work of God. Go then, as his disciples did, to the blessed Redeemer, and say unto him, " Lord ! teach us to pray."

I beg your farther attention to a remark or two on one subject more. Thus saith the word of God, " Evil communications corrupt *good* manners." My children, if evil company corrupts the manners of the truly good, how vile will it make those who are far from God. Oh ! flee the company of the wicked, as you would fly from a roaring lion, or from the devouring flames. Sin is the greatest folly, and therefore in Scripture, the *wicked* are often called *fools*, and *foolish*. Do you keep company with such ? Hear the word of Him whose word is truth ;—" A companion of fools shall be destroyed." All the young are exposed to this dreadful snare of evil company ; but I have reason to fear that some of you are more especially in danger from it. Oh then, receive this admonition and warning, as it is given, in love ; and remember—" A companion of fools *shall* be destroyed !"

This is all I can say to you, at present, my dear children. Should I have the pleasure of learning that what is here written has been attended to by you, and the advice here given followed by any, you shall hear from me again. But I cannot prevail upon myself to close this letter, without a word to your teachers. My friends, yours is a work of faith, and labour of love. To you then would I address the language of Scripture : " My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch *as ye know that your labour is not in vain in the Lord.*" Encouraging exhortation !—what can you need more ? When you look around you, and observe little or no fruit from your instructions ;—when you notice the ignorance, inattention, carelessness, and vice of many of your children ;—when you see what bad examples are continually before their eyes, and how apt their fallen nature is to follow them ; I well know unbelief will suggest that you are labouring to little purpose, and urge you to despair. Against the fears and suggestions of unbelief, lift up as a standard this positive assurance of the faithful Jehovah, " Your fa-

bour is not in vain in the Lord." *It is not.* Its effects are known and open to the eye of Him who seeth not as man seeth : and they shall be made visible to the eye of man too, though to *your* mortal eye, perhaps, never. Here you may not behold the fruits of your labours ; never, till the last trump shall wake the sleeping world, may you know your blessedness in having been the hallowed instruments of turning many to righteousness. But then, if not till then, you shall be fully certified, "that your labour is not in vain in the Lord." Oh ! if you know the value of one immortal soul ; —if you have heard that command of Jesus, "Feed my Lambs ;"—if you can trust in the promises of the Lord ; "In the morning sow thy seed, and in the evening withhold not thine hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Only persevere in well-doing, *Abound* in the work of the Lord : for "your labour is not in vain." Sooner or later, in this world or in the next, you shall find, though you sow in tears, you yet shall reap in joy.

Teachers and children, I wish you every blessing you can need, or God bestow : may he do for each of you exceeding abundantly above all that you can ask or think, for the sake of our adorable Redeemer. Farewell ! and the God of peace be with you. We may meet no more in this world : the Lord grant that we may be found at his right hand in that day when he maketh up his jewels.

Whether or no you forget *me*, my dear children, is of little consequence ; but I implore you to remember and pray over the *instructions* you have so often received from

Your most affectionate

Friend, and late Teacher,

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## GENERAL VIEW OF SABBATH SCHOOLS.

The following extract from the report of the Sunday School Union of England, for the year ending May 1st. 1823, will fur-



ish a pretty general view of Sunday Schools as they at present exist.

*Extract from the last Report of the London Sunday School Union.*

FRANCE. Your Committee are happy to state, that in addition to the Sunday Schools adverted to in former Reports, a Sunday School has been formed at the Protestant Church at Paris, by the Rev. M. Monod, with whom you felt so much interested at the last Annual Meeting. Two hundred children attend, and among them are the sons and daughters of some of the most wealthy and influential Protestants of the capital, who wish to give their offspring the religious advantages of the school, and at the same time to present an example to the other classes of the Protestants attending the same church. This institution is likely to be useful both in its immediate and more remote effects. Also the Committee have voted a supply of books to the Rev. Mark Wilks, for the establishment of an English Sunday School at *Charenton*, about six miles from Paris, which consists of about 50 children. Also, an English Sunday School has been formed near the town of Calais, which, by the municipal laws of the country, is restricted to children born of English parents : it consists of about 50 scholars.

SWITZERLAND. Your Committee have voted £5, and copies of its publications, to assist the Rev. Cæsar Malan in his indefatigable efforts for the religious instruction of the youth of his country.

GIBRALTER. The Committee are happy to report the establishment of a Sunday School in this town, under encouraging auspices, to which they have sent a supply of books.

INDIA. The establishment of Female Native Schools in this country is a most interesting and encouraging circumstance. When it is considered that, to the mother's care the young are all committed in their earliest years, perhaps no institutions are more promising in connexion with the extension of knowledge and the diffusion of Christianity. Miss Cooke has under her care about 400 female children, and the prejudices of the natives against the education of girls are much diminished, and will probably in a few years

be entirely removed. It is a pleasing fact, that many of the boys who have been educated in India have acquired considerable scriptural knowledge, and that some of them have refused to worship the household deities of their parents. The schools in India supported by various denominations are too numerous to be particularized.

CEYLON. Your Committee are happy to hear of the continued prosperity of the Schools established in this interesting island. Among the promising circumstances which may be mentioned, the distinct recognition of the Christian Sabbath in some places is a subject of great promise.

NEW SOUTH WALES. Your Committee have forwarded to the Rev. R. Hill a large supply of books, amounting to £75 : 4 : 2, for sale at reduced prices: this will be of material benefit to the colony, in which school books were very scarce and very expensive. Besides the other Sunday Schools which have been formed here, the Wesleyan Sydney Sunday School Union consists of four schools and 180 scholars.

VAN DIEMAN'S LAND. In this increasing colony at least one Sunday School is formed, and your Committee have voted books amounting to £11 : 9 : 4, for sale at reduced prices, to the Rev. W. Beresford, Chaplain. Your Committee are happy to perceive, that in the colonies the institutions of British benevolence are not forgotten, and that the importance of religious education is seriously recognized: thus the emigration of the natives of our country, like the dispersion of the primitive Christians, promotes the extension of the gospel and its accompanying blessings.

SOUTH SEAS. Considerable schools have been formed at several of the islands. At Wilks' Harbour from 100 to 150 adults attend every morning at sun rise. The children are catechised on Sundays by native teachers. At Papara, 700, including children and adults, attend school, and their progress is encouraging. The schools established in the several islands by the London Missionary Society are prospering, and prove productive of the best effects.

WEST AFRICA. The interesting schools formed by the Church Missionary Society for the captured negroes and their children, continue to promote religious instruction and religious knowledge. Several thousand of young per-

sons are now rising into life who are the hope and joy of the faithful missionaries, and whose early piety affords the best pledge for the spread and perpetuity of Christian principles in this part of Africa.

**SOUTH AFRICA.** The schools here have been continued with varied degrees of success. In the Sunday School Union for the district of Albany the schools proceed regularly and effectually. One or two small schools had dwindled for the want of superintendence.

**PACALTSDORP.** Since the institution of the Sabbath School, the slaves, anxious for learning, come to the settlement from every quarter.

**AMERICA. United States.** In the *New York Female Union Society* for the promotion of Sabbath Schools there are 37 schools, 2854 scholars, 514 teachers, and 30 ladies of the committee visit the schools regularly. During the six years of its establishment 17 teachers have ceased from their labours: 55 scholars have been also called to their account, the greater part of whom gave evidence of their acceptance with Christ. In the *New York Sunday School Union Society* there are 42 schools, 540 teachers and visitors, and 4065 boys.

About 600 of the teachers and learners have been received into the different Churches from the New York Sunday Schools, and about thirty have left the schools to prepare for the ministry.

From the Fifth Report of the *Philadelphia Sunday and Adult School Union*, it appears that there are in connection with that society, which extends to thirteen states, 402 schools, 4197 teachers, and 31,297 learners. This society has sent forth a Sunday School Missionary, the Rev. W. C. Blair, who has travelled about 2500 miles, and who has been instrumental in awakening and confirming a great degree of interest in the Sunday School cause. He visited 35 schools, revived 20, established 6 tract societies, 4 adult schools, and 61 Sunday schools.—Your Committee acknowledge that their American fellow labourers have, in this respect, excelled them; and they would feel happy in following the example, if they possessed sufficient funds, and could procure a suitable visitor.

The Committee conclude their report relative to the Uni-



ted States by the following facts, which will prove that the cause of Sunday Schools, and the religious instruction of the young, are intimately connected with the extension of the Redeemer's kingdom.

"Many of the revivals of religion, for which the last two years have been so singularly distinguished in our country, have had their origin in Sunday Schools. In one instance, where 100 were received into communion with the church, 98 were at the time, or had been connected with the Sunday School; and in another, out of 35, 27 were from the Sunday School.

Of 30 youths, composing one Sunday School, and one of the teachers, who was before careless, all have become hopefully pious, and all, except one, have joined the church."

CANADA. Your Committee feel peculiar pleasure in announcing to you the formation of "*The Sunday School Union Society of Canada.*" There are 28 schools in Lower Canada connected with this union, containing 1200 children and about 200 gratuitous teachers; and many instances have occurred of the divine blessing attending both teachers and children. Many of the liberal donors to this society are of the Roman Catholic church, and the bishop of the Upper Province has lately expressed his determination to establish Sunday Schools wherever practicable throughout his diocese. The Committee have transmitted to this promising institution books to the amount of £43 : 1 : 8, for sale at reduced prices.

NEWFOUNDLAND. Amidst such poverty and distress the Sunday Schools established here have continued to diffuse their blessings among the population. There are 15 schools, containing 858 scholars.

In NOVA SCOTIA there are three schools containing 233 scholars.

WEST INDIES. In *Antigua*, the progress of Sunday school instruction has been truly encouraging: there are 8 schools and 1625 scholars connected with the Church Missionary Society. At *Hope*, a new and larger school room was needed, on account of the increase of scholars. In erecting this building all the stones, and most of the water used for making mortar were supplied by the children and young people belonging to the school, on Saturday after-

hoons, and moon-light nights, who laboured with much cheerfulness to accomplish this much desired object. But that which will afford the highest satisfaction to those who rightly estimate the worth of souls and the benefits of true religion, is, that more than sixty of the young people are awakened to a serious concern for their eternal interest, and bring forth fruits meet for repentance.

The Wesleyan Missionary Society Sunday Schools in *Antigua* contains about 1000 children; in the past year, 50 young persons have joined the society who were educated in the Sunday Schools.

There are also Sunday Schools in most of the other West India Islands. There are upwards of 6000 scholars taught in the West Indies; and the great importance of imparting a religious education to the poor slaves is increasingly recognized. Your Committee, however, are sorry to state that the local government of Demarara prohibits the instruction of the slaves in reading, and only allows them to receive catechetical instruction.

In reviewing the extension of education abroad, it must afford pleasure to every reflecting and benevolent mind to consider that upwards of 40,000 children are educated in foreign countries by the four principal Missionary Societies; but at the same time it must excite painful feelings when the question recurs—"What are these among so many?"

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#### EXTRACTS FROM SABBATH SCHOOL REPORTS.

The managers of the Sabbath School Society of Princeton, say, "We have the pleasure of stating that several of our teachers and scholars have united themselves to the people of God, during the past year. Some of these date their first serious impressions to the instructions and exhortations of the Sabbath School. We rejoice in being able thus to add our mite to the testimony in favour of these blessed institutions. But it is impossible at present to estimate their importance; the light of eternity only, will show how much evil is prevented and how much good effected by these means."

The report of the Sabbath School Association of the First

Presbyterian Church in the City of Washington, thus concludes:—

“It gives us pleasure to state, that since the last report, nine of our teachers and three scholars have given evidence of a change of heart. All of them except one have made a public profession of their faith, and are walking worthy of the vocation wherewith they are called. A majority of these are young ladies from fourteen to eighteen years of age, teachers in school No. 1.”

The Society at Lawrence write, “During the past year, four young persons have made a public profession of religion, who ascribe their pious experience and heavenly hopes under the blessing of God, to their connexion with Sabbath Schools in this vicinity. Two of them were teachers, and two scholars.

The Society at Hillstown say, “We have reason to bless the Lord, and to record his goodness for the happy result of the attention which has been paid to the school.—Sixteen of the teachers, and three of the learners, have made a public profession of their faith in Jesus Christ.”

A correspondent of the Southern Intelligencer states that Sabbath schools have been multiplying in North Carolina. Of these he particularly notices three. The first in the vicinity of the Brushy Mountains, and contains thirty-five scholars. The second is five or six miles from the first, and consists of eighty fine children. Were it not for the advantages of a Sabbath school, the greater part of these children and youth would probably have passed their days ignorant of letters and of the holy Scriptures. The third school consists of about seventy scholars. It is in the same county, and is nearly four miles distant from any place of worship.—Three gentlemen and their ladies, most of whom live four miles distant, and two of whom are nearly seventy years of age, are teachers of this school and manifest a laudable zeal in the business of imparting instruction.

The same writer states, that in that part of the country youth have united in considerable numbers in the formation of Bibles classes, and are improving in the knowledge of the Scriptures; and that the people are more awake than formerly to the duty of contributing to the support of the Gospel. One gentleman has given \$175 for this purpose.



**SUCCESSFUL CHARITY.**

A correspondent at Brookfield, Vt. gives an interesting account of the success of one No. of the Sabbath School Repository. He had given it to a little orphan girl in a town where he had tried in vain to have the Guardian and Sabbath School Repository introduced, and where not one religious periodical publication was taken. A gentleman from an adjoining town happened to see this No. in the little girl's possession, and the perusal impressed him deeply with the importance of the Sabbath School institution. On his return home he commenced exertions to have a school established in his own town. But he found none acquainted with the subject. At length a pious deacon united with him in proposing it to a town meeting. They requested those who felt interested in the establishment of such a school to tarry after the close of the meeting. Many complied with the request; but the chief inquiry was, 'What is a Sabbath School? How and when did it commence? What is the object of it, &c.? When these, and the like enquiries were answered, the greater part withdrew. A few however tarried and established a Sabbath School, and furnished money for reward tickets. Since this they have sent for several Repositories for reward books, in the School.—Thus useful may be the gift of a single tract, and thus considerable the production from the smallest seed of individual exertion. How important then that all should be diligent to sow this seed in the morning, and in the evening withhold not his hand, for he knows not what will prosper whether this or that.

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The Sabbath School Association of the First Presbyterian Church in Washington City, consists of three schools, conducted by three superintendants, and sixty five teachers, and comprising four hundred and eighty-three scholars. One of the schools is for the blacks, bond and free. The earnest desire manifested by them for instruction extends even to the aged. A remarkable instance of this is mentioned in the annual report. An old woman told one of the managers, that she had lived to see three score years and ten; she had then been attending the school three weeks, and in this time

had learned the alphabet, and was spelling in two syllables, and, said she hoped, in a little time by perseverance, and the blessing of God, to be able to read the Bible. . May the example of this aged daughter of Africa, be a lesson to us all.

*Conversion of Sabbath School Teachers and Scholars.*  
—In the Female Union Sabbath School in New-York city, 66 teachers during the last year, and 18 scholars have made a profession of religion and during 7 years four hundred and eighteen.

## POETRY.

### THE SUNDAY SCHOOL.

(Continued from p. 192.)

#### CANTO III.

What is all knowledge upon earth,  
Compared with that of heavenly  
birth,

Taught in Religion's school ?  
The man who such has never  
known,  
Although he occupy a throne,  
That man is yet a fool.

System of universal good !  
Most valued when best understood ;  
With kind instructors blest,  
Whose active thousands take their  
stand  
To teach the child of every land  
On hallow'd days of rest.

When through thy early School-  
room's door,  
Was watch'd the young and un-  
taught poor  
Round their first Teachers press ;  
Mock'd, that prophetic voice had  
been  
Which then foretold what now is  
seen  
Of multiplied success.

How like the clouds to seaward  
spied,  
By him who clim'd up Carmel's side,

Small as a mortal's hand ;  
That far and wide o'ershadowing  
past,  
And fertilizing rain-floods cast ;  
O'er Israel's thirsty land !

So vast the *Sunday School* has  
grown,  
Though long unnoticed or unknown,  
With blessings few and small ;  
Far shall it spread in after time,  
Through every country, every clime,  
Its benefits to all.

The river thus of humble source,  
Flows on, augmented in its course,  
And joins the ocean tide ;  
Itself an ocean, o'er whose breast,  
The traveller sails new world's in-  
quest,  
Or powerful navies ride.

Yet ere divine instruction's plan,  
Matures the happiness of man,  
Shall time's prolific womb,  
Give to some new epocha birth,  
And every *Teacher* now on earth  
Be silent in the tomb.

Loud speaks the melancholy fact,  
To christian youth empowered to  
act,  
To all of mortal race :

"Let duty urge to holy strife ;  
Be quickly done the work of life  
While lasts the day of grace."

Teachers of every sect and name,  
Who feed that missionary flame,  
Lit by the torch of truth ;  
Who feel intense desire to show  
What our much happier children  
know,  
To all untutor'd youth.

Where'er the hag of darkness  
dwells,  
Or superstition works her spells  
On nature's simple child ;  
Go—thither go, *instructors* kind !  
From dark enchantment free the  
mind  
By erring craft beguiled.†

On whatsoever spot of earth  
Beings possessing thought have  
birth,  
Whom God the power hath given  
To sport, or toil upon the ground,  
There let a *Sunday School* be found,  
Thence praise ascend to heaven.

And see ! the *Ark of Knowledge*  
sails ;  
For her the prosperous wind pre-  
vails ;  
Her crew all dangers brave ;  
They guide her helm—her canvass  
trim,  
And mid all perils trust in HIM  
Who rules the stormy wave.

Lo ! where the wintry tempest roars,  
And flings its wrath on Greenland's  
shores,  
Where far-famed rivers glide ;  
Past peopled banks where Ganges  
runs,  
Or where proud Pegus' pagan sons  
Stem Irrawaddy's tide :

Where vast New Holland sternly  
braves,  
The ice-rock of the Polar waves,  
Or smiles at Sidney cove ;  
There education pours the day,  
Or kind instructors speed their way  
With messages of love.

Where light canoes swift paddled,  
sweep  
The breast of the Pacific deep,  
Beside gay pictured isles ;  
Where fadeless charms bright sum-  
mers give,  
Where everlasting spring-flowers  
live ;  
Where nature always smiles :

Where Candy's King his power  
maintain'd ;  
Cold-blooded murderer ! where he  
reign'd,  
Now haply overthrown :  
There *Missionary Teachers* go,  
The best of blessings to bestow ;  
God's mercy to make known.

Past Africa's dreary waste of sands,  
Where rove the wild-men's sooty  
bands,  
Or peopled towns are found ;  
Divine instruction there is given,  
And there with holy songs of  
heaven,  
Cities and Kraals resound.

*Ask of the Lord !* with bold career  
To Grecian ports and islands steer,  
To fame-resounding shores,  
Where arts and arms of old prevail'd  
And whence the mightiest fleets  
have sail'd ;  
There land thy precious stores.

Too long hath haughty *Islam* there,  
Hoisted the banner of despair.  
O CHRIST ! from heaven de-  
scend !  
Teach *Islams* sons thy truth to  
know,  
And lay that blood-stain'd crescent  
low ;  
*It to thy cross must bend.*

Knowledge of *Thee* shall spread and  
bind  
In holy amity mankind,  
Till christians no more train  
Their vassal hosts mad war to  
wage ;  
Till savage men no more in rage  
Lift tomahawk again.



O! but to glance with seer-like eye,  
The scenes of bright futurity,  
How cheering to the soul!  
When the world's wilderness shall  
bloom,  
And Paradise its sweet perfume,  
Exhale from pole to pole.

What though dark clouds may inter-  
vene,  
And slow the hours, and long be-  
tween  
This age and happier days;  
Yet they will come—sweet days of  
rest!  
When all the people shall be blest;  
The world be full of praise!

Yes, they will come—truth's sun  
will shine,  
O'er all the earth, shed light divine,  
And give eternal day;  
Like night's lapsed dreams, the  
woes of life,  
Its ignorance, vanity and strife,  
Shall all be pass'd away.

Blest scenes! that faith alone can  
view,  
Or hope within the breast renew,  
Ere come those promis'd times,  
When truth may guide some abler  
pen,  
Or Sion's muse to happier men  
Chaunt unrejected rhymes.

Though fame and wealth might him  
abide,  
Who charm'd the impassion'd heart  
of pride,  
In more degenerate days,  
When halted Hope on wearied  
wings,  
And her sweet poet ceas'd to sing  
Her own, and freedom's praise;

Yet Bards who roused the world to  
war,  
Or lauded in the blood-stain'd car  
Chiefs by vain glory led;  
Their fame like the wild fires they  
fan'd,  
Expired oblivious on the land  
Where crime or folly bled.

None then will strike melodious lyre

Till felt within, that sacred fire  
Enkindled from above;  
No strains impure will charm the  
young,  
Or bachanalian song be sung  
Praising illicit love.

Delusion's reign will then be o'er,  
And *Thalaba* be read no more;  
*Kehama's* curse, in vain  
Will tempt the waste of vacant  
hours,  
Or fill the soul's bewilder'd powers  
With wonder, joy, or pain.

Enchantments spell will then be  
broke;  
Unheeded what vain folly spoke,  
Or lordly vice could say;  
Unheard be *Byron's* farewell moan,  
And ever silent then the tone  
Of the last *Minstrel's* lay.

Then holier Minstrels will succeed,  
Fostering th' imperishable seed  
Of truth within the mind;  
Eternal God will then impart  
Immortal blessings to the heart,  
And renovate mankind.

Then will the advocates increase  
Of holy brotherhood and peace,  
And freely speak and act;  
Then shall the independent muse  
All subjects for her verse refuse  
Irrelative to fact.

No author then will be renown'd,  
No poets brow with bays be crown'd,  
Who swerve's from virtue's  
rules;  
Wisdom must regulate his life;  
He may not feed the fires of strife,  
Nor seek applause from fools.

Man, wiser grown, will bid fare-  
well,  
To magic fancy's sounding shell,  
And fiction's tales discard;  
Sweet themes of heavenly love or  
joy,  
Will heaven'-aspiring thought em-  
ploy;  
While sings the enraptured Bard.

(To be concluded.)